

THE DOCTRINE OF FAITH

I. The Description of Faith, 11:1.

- A. The Purpose of the description. Simply to bring out characteristics of faith which bear on argument. It affirms the reality of faith, Now faith is, as well as describing it. Noun has no article. Faith in broadest concept, not esp Xn.
- B. The Nature of faith.
1. Hypostasis. Substance, something substantial. In documents contemporary to NT it means title deeds, e.g. deed for house you don't have. Faith gives you title to that you don't yet have or see. Faith doesn't make it existent but assures of its reality. Faith doesn't give substance; bec the things are substantial already.
 2. elegchos. As Jn 16:8. Demonstrable proof. Establishes the reality of things unseen.
- C. The Object of Faith. *Agreement*
- Things hoped for (extends to whole field of mental and spiritual activity).
Things not seen (definite range of things outside bel's present experience).
Revelation of these objects not seen may be different in diff ages.

II. The Different Kinds of Faith.

- A. Faith in the existence of God, 11:6. *Intellectual faith.*
Necessary for everyone who would worship God. Belief in One who answers to our natural intuition of Him.
2. Faith in the government of God, 11:3, 6.
Includes idea that He rewards and that ~~He~~ the world is not the result of blind faith but expression of will of God. This is a basic kind of faith as seen from place in Heb 11. Without this no one can go on to accomplishments of faith. Included in ideas that He exists, rewards, created, is that He sustains, preserves and is interested in what He created.
3. *Faith in creation act of God 1:3. Prerequisite faith. Visible world not made of apparent material*
- B. Saving Faith.
1. The Attendants of saving faith. Word, 1:1 (yet diff from OT word, 2:2-3); HS (6:4; 10:23); baptism, 6:2; 10:23.
 2. The Relationships of Faith.
 - a. To Call, 3:1. Parttakers only in Lk 5:7 and Heb. Emphasis is on thing shared not Person. So Jewish Xns share with Gentile Xns a heavenly call. Opposite emphasis of Eph 3. Call in NT in 2 Pet 1:10 here, and Paul. Call is heavenly bec it came from heaven and takes us there.
 - b. To Christ. No phrase like pisteuo ^{eis} X. But equivalent in 3:14 (confession may be public one at baptism); 5:9 (X is author to those who obey Him); 10:23; He is the originator of sal and eminent one in it.
 3. Illustrations of saving faith.
 - a. Abel, 11:4. This is spiritual sal.
 - b. Rahab, 11:31. Whole nation had facts, Josh 2:9-10; Rahab believed.
 - d. Possibly Moses, 11:28 in keeping Passover. ~~h~~ and d are physical salvation but illustrate saving faith in broadest sense.
h. Abraham 11:8. Obeyed unto sal.
- C. Ethical Faith.
Faith that affects moral conduct. Both in relatn to salvation and life.

A. In relation to sal.

Point here is that disobedience and unbelief are used interchangeably.

5:9; 10:27; 3:12; 3:18, 19; 4:6,11.

Man can despise, 2:1,3; 10:28;39; 12:15; 19; 3:8, 13, 15; 4:8.

B. In relation to Christian growth.

6:1--faith means a breach with sin.

Illustrated by most of chpt 11. Actually all the rest of the examples of faith except those mentioned before concern ethical faith, faith that affects the actions and life.

(1) Enoch walked. 11:5-6.

(2) Noah witnessed, 11:7. His faith made more notable bec of wicked surroundings. What else but ethical faith could condemn an unbelieving world?

(3) Abraham obeying after initial leaving, 11:11, 17-19.

(4) Isaac, Jacob, Joseph had eschatological faith which affected how they blessed. 11:27 20-22.

(5) Moses. Faith of dedicated life. Refused is acrist in 24, Rom 12 decision and continued life of dedication in Egypt.

Others mentioned.

33--David, Daniel.

34--Hebrew men, David, Sarah, David.

35--Shunamite woman, widow of Nain, Mary and Martha.

Martyrs.

36. Some of this from Macabean period.

(6) Faith as obedience is not fantasy; it produces men. There would be no record in ch 11 if it were fantasy. But such faith is costly, 13:13--go without camp.

(7) Faith is a fight bec all in ch 11 could have drifted away but continued and endured in the struggle.

Outline for above.

A. The reality of this. Stated in 6:1 and illustrated in ch 11.

B. The Ramifications of this. a.b.c. just above. (1), (2), (3)

C. The Realization of this.

4:11-16 in context. Labor to enter rest. Same as Paul's fight good fight of faith.

Aids to that are Word and Priest. Faith increases by learning about the object.